

ABENG

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ANGUILLA EXPOSES OUR LEADERS' TREACHERY TO THE W.I.

The invasion of Anguilla, the presence of white Canadian mercenaries in Jamaica and the increased activity at the American bases in Trinidad and Guyana are causes for considerable alarm by all West Indian sufferers. These actions demonstrate that a monstrous conspiracy has been hatched against us. This conspiracy involves the present discredited Caribbean regimes and the white imperial powers—America, Britain and Canada. The double-faced action of Pharoah's government during the invasion of Anguilla shows clearly that this conspiracy cannot stand up to public scrutiny. The contradictory statements made by Britain and the various Caribbean regimes show how afraid they all are and how much they have underestimated the opposition of West Indian sufferers to white imperialism.

The British Foreign Minister and the world press have consistently reported the invasion as being undertaken on behalf of the West Indian governments of Guyana, Barbados, Trinidad and Jamaica. Guyana and Barbados virtually admit the truth of this. The Trinidad Prime Minister denies the British government's claim in London because of the hostile reactions of the oppressed Third World. Pharoah released a statement in the Gleaner attacking the British invasion. At the same time the Gleaner carried a report from the world press stating that the four West Indian governments were finding it very difficult as they tried to support British action against the opposition of black Africa and the United Nations. The governments of Guyana and Barbados try to bluff it out by saying they supported the British action but hoped they would do the same in Rhodesia! Now the British Foreign Minister says he cannot understand the betrayal of the West Indian governments!

BETRAYAL OF BLACK SUFFERERS

There has of course been a betrayal. However it is not Britain who has been betrayed but the black sufferers

of the West Indies. The resolution passed at the last Heads of Government Conference, which is being referred to as justification for the invasion, is the first product of a conspiracy hatched under the cover of security during the Conference on February 5-6 this year. The fact that they chose the American-controlled Trinidad Hilton to conduct their security discussions shows that they were not anxious to secure our resources, our land and our peoples against white imperialism, but to prop up their regimes in the face of widespread discontent among the sufferers. The security conspiracy involves at least three areas of agreement. As the conspirators see it, threats to their regimes are likely to come from one of three major sources.

AS THE CONSPIRATORS SEE IT

The first source is the fracturing of their shaky states through disaffected regions declaring independence and demanding self-determination.

The second is the steady criticism of the conscious brothers and sisters at the University

The third is open revolution when the sufferers have had enough.

It was intended to stop the first threat by a determined show of force against Anguilla. This would serve as a warning to other areas such as the Grenadines, Nevis, Tobago and Rupununi. It would also serve as a precedent for inviting the white imperialists in under the guise of preserving the territorial integrity of the state.

The University is to be controlled through its staff selection procedures at the Inter-University Council in London and here in the West Indies. In case anyone slips through the net, and to deal with critics already at the University, the Security Code of Ethics is to be passed. The University Administration has agreed to handle this for the governments. If they fail to meet the demands of the governments, the usual procedures—banning lecturers,

seizing passports and direct intervention in the University will be resorted to.

The greatest threat, however, is the last one—that is when the sufferers have had enough and demand bread, work and dignity. Here the agreement is for Canada to intervene in the case of Jamaica and Barbados. America will reactivate its base agreements in the case of Guyana and Trinidad. As regards the Leewards and Windwards, Bahamas and Bermuda, Britain will intervene as they will either still be colonies or will be forced to sign defense agreements before constitutional independence is granted. Because of this we can understand why white Canadian mercenaries are in Jamaica. We can understand the refusal of the Americans to give up their illegal bases in the region. We can understand the frequent visits of American warships. We can also understand Burnham's open support for Britain, as he probably expects he will need the white mercenaries next in the Rupununi.

THE PRICE OF THE SELL OUT

In exchange for selling out our freedom and allowing the imperialist forces free access to our country, the region is to get more 'aid'. Jamaica is to join the Development Bank. The Leewards and Windwards are to remain members of CARIFTA and Grenada is to get its constitutional independence soon and the Bahamas almost full self-government.

AGREEMENTS AIMED AT THE PEOPLE

In the name of the West Indian peoples, ABENG condemns and repudiates these agreements. We will blow until the last foreign base, plane, warship, soldier and capitalist leaves our shores. Imperialist agreements aimed at the people and designed to prop up discredited regimes cannot frighten the people or stop them in their legitimate demands for bread, work and dignity.

SIGNPOST

Without Comment

The duty of the good party member is "to see that PNP people get work. . . of every ten make it six PNP and four JLP. . . PNP hardcore workers must be provided for."

Peoples National Party Group
Leaders' Training Course
1959 pp 10-11

"The PNP could bawl about victimization until them dead JLP christen them pickney first."

Pernel Charles, Assistant Island
Supervisor, BITU
Gleaner, March 17, 1969

The party leader said that victimization in jobs was rampant and declared that he was going to "mash up that racket."

Michael Manley, PNP President
Gleaner, March 17, 1969



Any ugly rumour that I am behind the Black Power Movement is totally false. It is pure coincidence that the "ABENG" began to blow soon after Mr. Shearer took away the J.I.S. from me.

Aheng with the Maroons

When we go into Buff Bay to sell ABENG last Friday, we met a number of brothers who are Maroons

"The Aheng," they said, "is a coming together thing. Not too long ago there was a Maroon who needed assistance to bury a dead member of his household. By blowing on the Aheng he passed on the name of the deceased, when this person had died, how many people were needed and the urgency of the call. The same day all the people he needed had come."

One of the men, whose father had been a Maroon Colonel, was from a Maroon village a few miles from Buff Bay.

The sight of the ABENG newspaper electrified the people of the village. They all gathered around, and the man who brought us there bought ten to give away. "Aheng?" said one lady, puzzled, "but Aheng crash" "No!" said someone else, "this is the reincarnation of Aheng."

Abeng and the law

Reports have reached us this past week which confirm our forecast that the early stage of nonsensical gossip against the views expressed in this paper would soon pass to greater opposition.

From widely separated points we have received the information that some of our vendors are being intimidated by Policemen. They have been told that the newspaper is illegal and therefore to stop selling it. Other depraved agents of the Government have also been active in this campaign of deliberate falsehood. One or two of our sellers have expressed concern to us about this matter, but it has inspired greater confidence in us to see how the majority treated these underlings with deserving contempt.

ABENG is a fully legal newspaper. It is a licensed publication and the Abeng Publishing Co. Ltd. is registered as a limited liability company under the Companies Act. So in terms of legality we are infinitely more legal than some of the many phantom organizations of overseas financial buccaneers who daily plunder this land and this people with the knowledge and to the advantage of many of our highest office holders.

But quite apart from being entirely legal, ABENG relies on the increasing support of the people. That and that alone has raised the paper to the level of circulation it has achieved to date—14,000 copies in the ninth week of publication. The men and women, boys and girls who distribute the paper are all understood to be members of our circle of friends and supporters.

In addition they play a profoundly important part in helping to edit the paper. Many of them are in fact writing for the paper.

Why are we explaining all this? The reason is that people enjoying such a rapid pace of development cannot be intimidated by such crude methods. For each person that may drop out four new ones will come forward to take their place. Today it is the people's time and they are going to take charge of this society. The Police cannot intimidate the ABENG because the people of Jamaica are no longer susceptible to intimidation!

But all this could be a way of the Police trying to show their hostility to a free and independent organ that does not hesitate to expose the level of barbarism today rampant in the Constabulary. Police-military raids in Trench Town and other areas will be held up and exposed to this society for what they really are, that is, organized atrocities against defenceless black men, women and children. Hostility, however, to this kind of exposure betrays their guilt-ridden consciences.

Let them instead start asking themselves a few simple questions—Who am I defending? Why should I be turned against my own brother and brutalise him? Who am I benefitting by such brutality? Why are the men who benefit also the men who armed, trained, and let loose upon this country the wave of gangsterism that I am now being told to quell?

ABENG is quite legal. The question is, how legal are they?

Sugar and Caine Forty Years After Still the Same

by NORMAN GIRVAN

The Great White Chief has spoken. This foreign 'expert' says that the sugar industry must find out more about its labour force and investigate alternatives to sugar!

KNIGHT OF THE PLANTATION

We have first of all to ask why the British West Indian Sugar Association found it necessary to bring out this man from Britain to tell it what to research, while the Caribbean is full of its own economists, agriculturists, botanists, soil scientists and agricultural engineers. Is it because Caribbean technicians will be more concerned with the needs of Caribbean people, while Sir Caine who used to work for the British Colonial Office, can be relied upon to care for King Sugar? Is it because the sugar boys feel that black West Indians are of low intelligence? Or is it that this Knight is the plantations' latest instrument in the battle with the Government over mechanisation and with University economists over diversification?

RECOMMENDATIONS

Whatever the answer, we find his recommendations most revealing. After three hundred years, the sugar industry is so totally indifferent to the human beings who work for it that it is being enjoined to find out 'the characteristics of the labour force, its age, its willingness to do other agricultural work and so on.' Imagine! Whenever anybody suggests replacing sugar with something else the sugar boys are so concerned about the unemployment of their workers that they shed enough tears to fill Mona Reservoir. Now that they want to throw the same work-

ers on the scrap heap by mechanisation, they find they know so little about the workers that they have to have research. ABENG says that when the sugar industry is owned and operated by the people of this country we won't have to ask ourselves what we are willing or able to do. We will know.

NOTHING NEW

Caine also says that the idea of replacing cane with other crops is 'nothing new'. Very true. It was the plantation system which destroyed the mixed crop economy of the Arawaks and tore labour away from the mixed crop economy of the West Africans to enthrone King Sugar in the West Indies. It broke up, too, the system of settled farming started by the poor whites who were the outcasts of English society—they were sufferers as well. At every opportunity the enslaved African and the indentured East Indian broke out of the system. It was they who brought banana cultivation to Jamaica, rice to Guyana, cocoa to Trinidad. It was nothing new to us.

ANOTHER 40 YEARS?

It is not new to the sugar boys either. In 1897 a Royal Commission on one of the endless crises in sugar in the West Indies recommended diversification and settling the black people on the land. In 1929 another one came—and Caine was one of its members. They recommended the same thing again. Since that time the King has expanded and takes up three times as much land as he did then. Will we see Caine again after another forty years?

What goes on inside of the Prison ?

by ABENG PORT ANTONIO CORRESPONDENT

Kindly allow me space in your 'Abeng', first to pass on my personal thanks for your 'Abeng'. This newspaper tends to establish what I've been trying to establish in Jamaica for many years now. But being poor and unable to find cash to move me about, I had to sit at the root of my troubles even go to jail for this cause, but thanking you for having the vision to establish this independent newspaper with the flavour of a political organisation and not a political party. I therefore not only coin you in the sale of your paper but I am helping in forming the nucleus of a 'pressure group'. In fact, I am adding my contribution in way of writing for your column. Therefore my first articles for your 'Abeng' will start in chapters.

CHAPTER ONE

"What goes on inside of the prison?" Let's find out. First it is said that slavery was abolished in Jamaica in fact in the West Indies, many years ago and we are supposed to be living in the Twentieth century. Slavery may not be abolished in Jamaica as yet because the declaration has not yet reached the hands of the Governor General for him to make the proclamation towards the abolishment of slavery. For if this was so, in the General Penitentiary and the St. Catherine District Prison, where stands the gallows up to this day, would not be made the living monument of the ancient Slaveship

in which slaves were transported into this colony.

But as bad as 'Bucky master' was yesterday in building these slave ships with cells eight feet by five feet (8' x 5'); and although the two never-sailing slaveships, the General Penitentiary and the St. Catherine District Prison were built for them to be occupied by one slave or prisoner, we find that our own slave masters take over. Just imagine these eight by five cells are made to house three men. For this, one can imagine, are creating health-hazard to the state of the nation.

WHO CARES

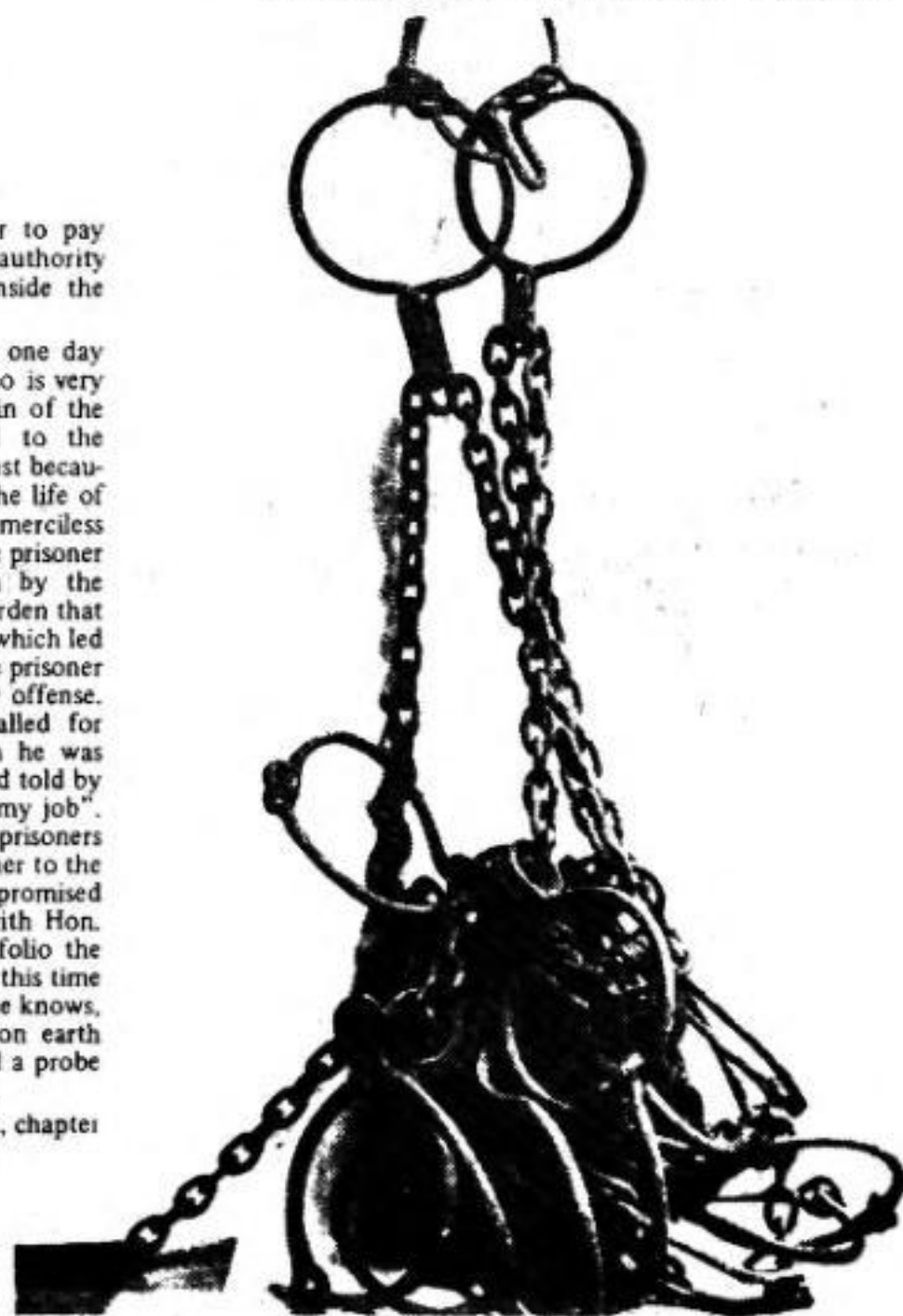
Inside the General Penitentiary which was made to carry seven hundred prisoners, singularly living, one can now find it housed eleven hundred and fifty-eight inmates, tripped or three to a cell. Two, two-quart enamel water mugs containing water for three prisoners from two-thirty p.m. until eight-thirty a.m. are inside of the cells. This is not the only conditions existing in the cells, there are others. One blanket and one eight by eight by five bucket is given for sanitary convenience. All this is given for three inmates to last until the hours of opening. However some cells have two mattresses and one blanket, but whether there is mattress or blanket, 'who cares' to complain to either the Director or the Superintendent or an overseer or a staff warden, it

is as 'robbing from Peter to pay Paul'. In fact none of these authority care less what goes on inside the prison.

As I can call to mind one day a Minister of Religion who is very sickly and also the Chaplin of the Prison who was pushed to the ground by a staff warden just because he was trying to save the life of a prisoner who was beaten merciless by a staff warden. When the prisoner was escorted into prison by the constable who told the warden that he was threaten in court, which led to a massive assault on the prisoner who was not guilty of any offense. Although the Minister called for 'life saving' into the man he was therefore pushed down and told by the same warden, "this is my job". This all ended when four prisoners took off this beaten prisoner to the hospital. The Chaplin then promised to take this matter up with Hon. Allan Douglas whose portfolio the prison falls under. But until this time what is the outcome no one knows, if there is ever a place on earth which needs approved and a probe now, are these two prisons.

Continued in next week, chapter on the 'Doctors in Prison'.

Slave chains brought from Africa by Livingstone.



"For me to write is to serve --and my true reward is to see that men are decent and free."
JOSE MARTI, No. 17, 1890

Big Shots

Squeal

as

Criminals

Get Hot:

No more

Compromises

At Expense

of Black

Jamaicans

by JULIAN JINGLES

The air is full with the cries of public dissenters for stiffer penalties to be enforced against the criminal bugs in our society. What has struck me fully as being plain selfishness is that these troubled minds have only become so since badmen got wise and turned their wraiths, greeds and guns upon the Jamaican whites, and black-whites (whiskies).

GENERAL ELECTION

In our last general election the ticks in Jamaican politics gave little (not only economically, but mentally) blackmen guns and knives to inflict wounds on their fellow blackmen, in a move to swing votes to whichever of the ticks with the most gunmen. At that time the cries came only from the little man who felt the gun shots, and walked around with knife cuts. With the vast amount of weapons that were then at the hands of the criminals, violence expectedly increased. But only on the poor man who suffered from Sunday to Sunday to make a wee bread were the criminals bad for. Men, women and children were held up, choked and robbed, then asked where they wanted the cut and the shot. People were beaten and robbed for a fourpence. Some even lost their lives at the hands of the small-minded black oppressors.

CHANGE OF STYLE

But somewhere along the line the criminals changed their styles. They graduated to the men and

women in the higher income bracket, most of whom were also stealing in the white-collar form and under the shade of commercial ventures, from the poor man. Business places were being looted, wealthy men were being robbed, influential people were being hounded, and the wives and women of rich and powerful ticks in our society were being raped.

NO COMPROMISE

It was not until they had felt it that the JMA, JCC, and what have you thought it high time for action to be taken. What then have we? A selfish, hypocritical society. A group of so-called leaders who can only for the exploits that can be gotten from the hard-working but perpetually poor man. The continuity of this great rape, at the physical, spiritual, and cultural expense of the black Jamaican. And only until Black Jamaica claim their own, and have control of their economy, can we exterminate these parasites, rapists, and commercial thieves.

This is not the time for pretty dressings for our cake. We must forget compromise, this we had tried and it had proved a failure, we will share nothing at a cost, we want all that rightfully belongs to us. Then and only then can Jamaicans stand up with pride at the singing of their National Anthem, then and only then can we truly say our National Motto. Then and only then can we live as brothers.

BLOW THE HORN TELL THE PEOPLE

(Letters must be signed. Names withheld on request. Ed.)

HANOVER

I have come across your weekly newspaper the Abeng. I was introduced to it by a friend, and I have read it through and agree with every word of it. I have decided immediately that I would write for a weekly supply. I have seen every newspaper in Jamaica, and none of them have appealed to me as how the Abeng has appealed to me. This is something that I have been longing for, who has anything in them, like brotherly love and humanity. Love for their brothers, and unity to press down and to suppress white dignity that tried to suck out our eyes.

My friend it is time for the black man to open his eyes and think for himself, and reason out things for himself. Now is the time for all black men to rise and put their shoulder to the wheel.

My friend, I personally defend Black Power movement, but our Government labelled it subversive movement. Why, the time we are getting a little wise they think we are going to overthrow their government.

My friend I don't feel good to see a black sit down with a white man heart and suck out his own brother's eyes through glutton and gravalitious. My friend we don't want an egotist, we want a man who think for himself and his black brothers.

FALMOUTH

Is it because of our past history, the history of the slave trade, that today we should hate ourselves?

Is it the sins of our forefathers that is just showing up its ugly head? Do you know that there was, white, black, Chinese, Indian slaves.

Do you know that the Sirians walked with bags over their shoulders and sold cloth on the streets, the Chinese chopped codfish behind counters to make a penny. The Negroes did not have the foresight, they looked on.

Are we to blame the others, because of the colour of their skins.

We in Jamaica are very fortunate people, because we know what it is to have black and white ancestors, to have mixed blood, to have a beautiful Island that could be an example to the world. Today you are spreading hatred. Do you realize that if this ugly thing takes root, even you the editorial committee will be wiped out. Take a look at your skins, are you going to paint it black. Do not let the jealousy for political power over-rule you. A lot of you have the brains, but no guts to even start your own political party, instead of that you are using hatred to secure power. Why not start voluntary classes and educate your black brothers and sisters, who were not as fortunate as you have been, in having parents who could earn a good living to educate you.

Try and help us by sharing your education with us, also love because without peace and love we will surely be destroyed.

I am proud of my black skin, and the only thing I need is education to make me confident so that I can hold my head up with Dignity.

I hope others who feel the way I feel will express their views.

BLACK BROTHER

PRISON

I have just read Vol. 1 No. 2 of Abeng. And it is with enlightenment, inspiration and new hope that the cries of the masses can and will be voiced frankly, that I have decided to write you this letter. At the time of writing you this letter I am unfortunately awaiting trial in the General Penitentiary Appeal Section of my appeal against the conviction and sentence of five years for a charge which I have over fifteen witnesses to prove I did not commit (only three of which were presented in court on the advice of my Barrister who said he did not want to crowd the case because he thought it would be easy).

This situation may seem strange to those who do not know. But I am of the opinion that I am not the only victim of such circumstances. The sufferer in such situation has no means of voicing their plight and its a story of who cares and who believe. Most of unfortunate have no legal support in a Court of Law when in all cases the crown is defended.

If you wish to print any part of the following, please do not disclose my name and if you wish to reply to my letter please do so to the above address I know I will receive it. Black People do not let the cries of your forefathers go in vain. It is my belief that a man can only be a man in his own right when his ideological conceptions are nourish by experience. You have had this my brothers and sisters decades upon decades of it. Beware of those false prophets of capitalism that our great leader and inspirator The Hon. Marcus Garvey fought and taught against, who will tell you that they are doing all they can for you the masses when buildings are falling on helpers childrens whose mothers and fathers can afford no better. These buildings (that are not fit for rats) and the people who live in them go unnoticed by the dictators and their disciples of fascism, until they are seeking to get or keep political offices. Black People beware of these same ruthless politicians who are again making plans to exploit your suffering and misery more than they have already done. Beware my brothers and sisters of these Imperialists who have so long divided you for their own games and gains.

Voice your rejections and make your selections my brothers and sisters. Unite and act now. May the light of the Conquerine Lion of the Tribe of Judah continue to shine on you until deliverance come and to eternity.

We regret that it is taking some time to publish all letters received. This is due to limited space, but please keep writing to the ABENG.

Marcus Garvey

A New Era

A NEW ERA has dawned upon the world. The Great War shattered all but the very foundations of Civilisation, but out of the wreckage has emerged a structure of human society more beautiful than the former. Avarice and lust for power had dragged the nations into a fierce struggle for supremacy. The Great Powers of Europe swooped hawk-like down upon Africa. Like so many criminals they grabbed the land, parcelled it out among themselves and reduced the people to the condition of villains and serfs. They were left in ignorance, were morally, socially, intellectually and economically exploited and rendered destitute.

THE INSANE LUST FOR POWER grew. Long-standing hate was revived and the clouds of war burst like a thunder-storm over all the earth. The Powers stood aghast at the devastation wrought by their own hands.

"THE INTERNECINE CARNAGE of the European Powers continued. It was bound to exhaust their resources and wreck their civilisation for ever. The Black man was requisitioned from every quarter of the globe - from Africa, Oceania, from the West Indies and from the Great U.S.A. He threw in his lot on the side of right and became THE DETERMINING FACTOR in the issue of the Great World War. When the fate of Civilisation and Humanity hung in the balance the Negro immolated himself upon the ALTAR OF SACRIFICE, and by his blood saved mankind from destruction, from havoc and devastation, the result of the lust and greed of the Caucasian. Can there be greater Sacrifice than that a man should lay down his life for his enemies - those that exploited him and kept him physically, mentally and economically bound? His great reward lies in the fact that the DAY OF THE NEGRO has opened through "gates of Gold". Dramatically he has entered upon the struggle for the goal on equal terms with the foremost files in the march. Nothing in all history furnishes a more convincing proof of the SOLIDARITY OF HUMANITY than the part that the Negro played in the Great War.

"No right, no privilege can again be denied to the Negro. His demands must be met. Let Negroes be proud of their history. We see the maimed and halt in our towns and villages - testimony to the horrors of the battle-field reminders to us of the price paid in the blood of the race for the preservation of HUMANITY.

Monday, April 8, 1929
Editorial in "The Black man"

SUFFERER'S DIARY

THURSDAY 6 MARCH

On Thursday, 6/3/69 going down Wild Street Browns Town I saw two men in a yard one of them who I know to be a policeman holding the other in his waist. The man had a little girl in his hand half-nude, merino, pants, barefoot. The policeman kept drawing the man. The man kept on saying "Mek a put on me shirt and me shoes no sah." A woman came between the both and said "Doh, sah mek im put on im shirt and shoes no sah." The policeman pushed away the woman and said "Don't obstruct me woman", and the man said to the policeman, "but you come to arrest me and a don't do nothing and you don't even want me fi put on me shirt and is in me yard, a just get up out a me bed." By this time the little girl fell out of the man hand through the way in which the policeman kept drawing the man. By this time the man held on to the column of the gateway and said "a will go with you sah but mek a put on me

shoes no sah." The policeman put his hand in his right trouser pocket draw out a gun and said "a going shoot you now."

INHUMAN AND BRUTAL

At the very instant that the policeman took up the gun he suddenly fixed a shot which found its mark in the region of the left side of the man's groin. The man grab on to the spot where the shot went, in a dazed manner for about five minutes, then said to the policeman "you mean you shoot me sah and me no do nothing sah." At that instant the policeman, holding the gun in the same manner as if to shoot again, hold the man in the back of his pants waist and push him down the street. As I see it Mr. Editor, Jamaica is fast leaving from wood and water to murder and manslaughter and hate and revenge of each other's wicked thoughts.

ABENG'S EAGLE-EYE

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African Battleline



Wilson's Criminal Policy in Nigeria

by OMO OGUN

The British Prime Minister, Harold Wilson, is to visit Nigeria this month, and it has also just been announced that after this visit he will go on to Ethiopia, to talk to the Emperor Haile Selassie. The Emperor is Chairman of the committee set up by the Organisation of African Unity to try to find a solution for the Nigerian Civil War.

From the point of view of black people, Wilson's record is very bad. He calls himself a socialist, yet he has done nothing since he came to power in 1964 to prove that he is one. He has been the faithful ally of American Imperialism in Vietnam, British troops have not actually fought there, but facilities have been given to the U.S. forces in the remaining British colony of Hong Kong. Wilson has also shown himself to be a faithful supporter of neo-colonialism, trying to keep in power the feudal rulers of Southern Arabia, until they were swept away by the freedom fighters who Wilson had tried to suppress. Now the British invasion of Anguilla turns our minds back again to Wilson's greatest betrayal of socialism and the black man, his failure to take determined action against the illegal Smith regime in Rhodesia (Zimbabwe). We all know that Britain is no longer a major power in the world, as one African leader said, Britain is now a "toothless bulldog". But Wilson not only refuses to go to the help of four million black people in Zimbabwe on the grounds of Britain's military weakness—which he will not admit. He also is actively trying to reach

an agreement with Smith which would sell the black people even further into slavery.

Now Wilson is going to Nigeria, and we must think very carefully about his policy there, and what it has meant for black people. For many of them in Biafra it has meant death. Britain has been selling arms to Nigeria for use against Biafra ever since the war began in July 1967. In this way Wilson hopes to secure British influence over the Nigerian Government, and thus protect Britain's capitalist investments—strange behaviour for a socialist! Yet at the same time that Wilson is selling arms to kill Biafrans, he also offers to help mediate in the Nigerian civil war and bring about a peace settlement, which is why he is visiting Nigeria and Ethiopia this month.

Wilson must be told that he is a hypocrite and enemy of black people. He sells guns to some of them to kill others, and at the same time plays at being a peacemaker. He refuses to help the oppressed African majority in Zimbabwe and at the same time invades Anguilla. This is typical of the meddling of foreign powers in African affairs. Britain, France, the U.S.A., the Soviet Union and all the rest do not wish to help the black man, only to further their own interests. We should no longer look to Wilson to do anything in Zimbabwe; the freedom fighters themselves will find the answer.

"Self-determination for black people everywhere! Let them find their own solutions to their own problems!"

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MUHAMMAD SPEAKS

by MINISTER CECIL X

MUHAMMAD MOSQUE OF ISLAM

Dedicated to Freedom, Justice, and Equality, to the mentally deaf, dumb, and blind, so-called Negroes lost in the wilderness of Jamaica.

Please read carefully and be resurrected from death to life by the Lamb of God. The most Hon. and humble Elijah Muhammad whom God himself promised to us in Malici 4-5-6 Chapter in the last days to separate sheep from goats.

AS SALAAM ALAIKUM

Yes we are Black Muslims. As white people call themselves white Christians, we are Black Muslims. The newspaper calls us Black Muslims, but we do not get indignant from being called black, because that's what we are. We were black in the beginning of the creation of the Father who was black. Black is what we want to be called, there is no white scholar or scientist of History and Religion who will even dare say otherwise. You should not be offended if you are called Black Muslims. The white race is never offended when you refer to them as white Christians.

Messenger Muhammad has taught me that black is the first colour original of man, and Allah God is the Father of the creation of the heavens and earth. His colour is black and is unchangeable as is his wisdom. Yes, we are Black Muslims, our very nation is black people, our creator was a black God. Have you ever sat and thought why is it white people call us Negroes, when there is no land identifying such a people: every other nation has a land identifying themselves. China for the Chinese, India for Indians, Japan for the Japanese, Russia for the Russians, America for the Americans and Africa for the Africans. We neither see nor hear of such a land as Negroland.

Messenger Muhammad has taught me that we are not negroes. Those of us who have acquired the knowledge of ourselves know that we are Black Original People. A negro is one who has no knowledge of himself or his kind, one who has lost his name, his language, his culture, his religion, and knows nothing whatsoever about his God. A negro is a robot or a walking dead who responds to the whip of the white slave master.

Why does the white man call us negroes? Because he knows that one day such a people would go in search of their identity, to search for a negro identity would prove fruitless and leave us in confusion. But to search for our identity as a black nation we would find out that we are the maker of the Universe and owner of said Universe. We would also find out that the white man is the Blue Eye Devil made by one of our black scientists, namely Yacob.

It is not surprising the limit of the knowledge of the white race. They were not here in the beginning, so how can they ever teach the beginning?

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Letter from St. Kitts

KITTITIAN STUDENT

Many of us, West Indians, try to hide the naked fact of metropolitan racism under the cloak of "the brotherhood of man". We also hide the fact of the blatant colonial subservience, under present-day West Indian leaders, behind the curtains of formal Independence Constitutions and Associated Status "wastepapers".

I am a firm believer in the brotherhood of man and as real-as-we-could-make-it Independence for the whole West Indies.

Whatever our stand is on the question of whether the actions of the Anguillians are right or wrong, legal or illegal, with respect to secession, after years of conflict with the present St. Kitts Government, and whatever our position is on the matter of the internal running of Anguilla affairs, are beside the point in the face of this British invasion of March 19.

This invasion is nothing less than a reckless display of racism and gross imperialism. But it is also a depraved display of the "slave mentality" among our present West Indian leaders.

Despite the fact that the British Government has bluntly refused to liberate our "black brothers" in Rhodesia from the political and economic stranglehold of Ian Smith, our West Indian leaders, Bradshaw and Burnham, have persisted in the call on Britain to provide a solution "by using force" in a dispute which Britain herself has repeatedly and shamelessly termed a "purely internal affair".

I want to draw the attention of West Indians to the fact that in May 1967 the twenty black policemen who were the bastions of law and order on the tiny 35 square-mile island had been asked to leave, but there was no intention to restore law and order. Why? It was an internal affair and it did not matter at that point whether blacks were fine and good. But how dare niggers to embarrass white William Whitlock? Damned forward. Crush them immediately. Look, all the Commonwealth Caribbean Governments are on our side. Hurrah! On to victory the mighty imperialist forces of Britain, once Mistress of the West Indian Seas! On!

This is the West Indies today. The quagmire scene of colonial domination and exploitation replayed on the Anguilla stage for the second time within two years. Shame on all West Indians!

The demonstration was peaceful. God bless! But suppose a single Anguillan had fired a single shot and killed a single British 'red beret'? Oh, my brothers, what a massacre, what a blood-bath for black blood brothers there might have been. The British 'dogs' would have looked with disdain at black blood.